

THE SECOND PART  
OF  
Babel's Builders  
Unmask't.

In an ANSWER to a False Charge against  
W. R. and T. C. in a Book Entitled, *John  
Penington's Complaint, &c.* (Thomas Crisp)

**I**N the said Complaint against W. R. put out in the name of J. Penington, I find the Scripture fulfilled in the Approvers thereof as well as in J. P. *That the time would come, they will not indure Sound Doctrine.* For although that Testimony cited from Jf. Ps (was Sound Truth) who was one of the most experienced among them; yet because it thwarts their present Designs and Interest, therefore they revile the Publishers and the Owners thereof, as appears by the black Names and Characters to W. R. and T. C. *Notoriously guilty of premeditated Falshood, impious Perjurators, Betrayers of Truth, and the sincere Professors thereof unto the wicked; unworthy, and untrue to his word, a Shame to Moral Heathers, hardened Heart, prostrate Soul, in stiffness against the Lord; departed from the just Principle in themselves, and dayly doing despite to the Spirit of Grace, loose libertine, &c.* after all their other kindnesses in the lower end of the 9th. pag. by craft (which they be well skil'd in) term W. Rogers Forger, whereby their Book seems more like a *Popish Bull* than a *Complaint*.

And the great and black Crimes pretended against T. C. is because, *He published some Testimonies of Isaac Peningtons, and saw not his Book, but published them on the sole Authority of W. R. whom you term a Professed Adversary, pag. 8. but yet (although the young Man hath too much Confidence) he dares not say, it was not his Fathers: but I do now (as afore) affirm it was every word (that I published as Isaac Peningtons) really his, without any additions or alteration of the sense of the words, only abridged, and advice thereof given in the Preface, and also in pag. 11. & recommended*

to the Book. But whereas *J. P.* saith, that I published it solely on the credit of *W. R.* *That is false*, and he, and his Approvers *Slanderers* and *False-Accusers*; for I had other satisfaction from them whose Honesty, Ability and Credit exceeds *J. P.*'s, although I did transcribe it from *W. R.*s. being then from *London*, where I had not the opportunity of *Isaac Penningtons* Book, and being not willing to exceed two Sheets, therefore did abridge some Sentences, but not to the alteration thereof. But if I had only taken *W. R.*'s Authority therein; it is well known, that he is a Man whose Credit will pass for a greater Concernment with many honest Friends, notwithstanding your Abuses and Slanders of him, because he hath detected your *Apostacy*. And seeing ye have not, nor cannot prove *W. R.*'s Citation, nor mine false; but *W. R.* hath in the *Sixth Part* of the *Christian-Quaker* manifested that he took all his (*viz.* 10 pages) all together, and not left out, altered, or added any words: therefore it is the same as if I had transcribed them from *Isaac Penningtons*, as I have done the *Second Edition* before Publication: and yet you are as much offended with that, (and indeed have as much cause) for the words be the same, and will stand a Witness against *Your Idol*, *G.F.'s Laws*, although he have many such as *Solomon Eccles.* and *C. Taylor* to adore them as from the *Oracles of Divine Breath* &c.

*John Pennington* at the lower end of his first page, cites *W. R.*'s words or preamble (that he mentions just before the Testimony) and in second page, says, *Who would desire fairer dealing*: and notwithstanding all your black and bitter revilings of *W. R.* afore mentioned, have not proved that *W. R.* hath not performed what he there said: and if *W. R.* had cited but as many lines as he hath done pages of *Isaac Penningtons*, and taken intire Sentences that depend not on others, he had not wronged him, nor abused the Reader. For *W. R.* never said it was the beginning, or end of *Isaac Penningtons*, nor the whole, but on the contrary, said it was a Part; therefore *W. R.* not base nor untrue to his word, but you false Accusers. For in pag. 78. of *Examination*, *J. P.* sayeth (speaking of Christ) *He raised until that was opened in his Disciples which was able to receive his Testimony, and he made use of his Power of Life, &c. --- To inable him --- to serve and wait in patience for the fulfilling the Will of the Father.* These Lines need not the whole to explain them, and do prove what *W. R.* affirms, and against what he opposes, and he is not such a crafty *Mangler* as you term him, (nor hath he acted as you have in your *Hypocrisy*, &c. published in the name of *T. L.* also the *Accuser*, &c.) For there be many more Sentences in that Part which he omitted, that be against your Impositions, &c.

And for that you charge *W. R.* for mangling, and *T. C.* for curtailing, yet observe but your own Doings; you cite a few words of the Epistle to *Corinth*: *The Spirit of the Prophets is subject to the Prophets.* Now you would think it harsh Judgment to be treated with such Language (as you do *W. R.*) because

because you have not quoted the whole Chapter, or at least, the words next adjoining : and by your own Measures, you may justly be termed *Manglers* and *Curialers* of Scripture, and deserve those Names given *W. R.* and *T. C.* too many, and too foul to repeat. And that which aggravates your Confidence and Unrighteousness in so reviling *W. R.* for not citing all, or more of *Isaac Pennington's* Testimony, is in your 6th. p. say that he hath cited words to the same effect, as those he left out : whereby it appears it would but have been needless Repetition of him to have cited the same again. And those by him cited, are such plain Truths, and according to Scripture, that they need not others to explain them. Pag. 5. you say, *W. R. would make appear that Isaac Pennington was against any Outward Form of Government, Order, and Discipline ; but W. R. doth not say so, nor any ill, or disrespectful word of Isaac Pennington in all his Book, therefore in that also you be false Accusers.* And for that Sentence which *J. P.* saith in his 4th. pag. *W. R. left out, because it pinched him, (it was not in so far as he cited ) the words be these. And the Unity being thus kept, all will come into one outwardly, also at length, as the Light grows in every one, --- but this must be patiently waited for from the Hand of God, who hath the right way of effecting it, --- and not harshly --- attempted by the rough hand of Man.* These *J. P.* truly cites, but when he comes to infer from them, then he is guilty of what he falsely charges *W. R.* with: For he is so much in haste for *Outward Oneness* with *G. F.'s* Laws, that he takes no notice of the explaining words, but leaps over them ; he forgets to stay for *Outward Oneness* until the Lord Effect it, as his Father said ; to plead but to stay until the Grace of God convince the Conscience, is now termed, a loose Plea, and the Root of *Ramism* with some of *G. F.'s* chief Men of War : for they must Establish the Church in the Holy Order of the Gospel (as they call it) And this their hasty imposing *G. F.'s* Laws, is the great cause of difference. For *W. R. &c.* do not oppose any *Outward Oneness* that Friends are by the Lords Hand brought into, but encourages it. And *J. P.'s* words allowed their plain and true meaning, are not pinching to *W. R.* for *J. P.* saith, *And the Unity being thus kept, &c.* which relates to something afore mentioned : where he saith, *He that hath a Taste of the one Heart, and one Way, knoweth that no variety of Practices, which is of God, can make a Breach in the true Unity, &c. --- And every one keeping here, there is one Heart kept in the midst of all variety and diversity of Practices.* Whereby it is clear, that the Unity he believed, admitted of diversity of Practices. Which is the same with *W. R. &c.* and is that *J. P.* and his Adherents are so against, viz. *Bearing with, and not judging one another, as Isaac Pennington says (truly) is likelier means to bring into One Outwardly, than compelling.* And *J. P.* doth falsely and perversely say (in his 5th. pag.) *W. R. durst not trust his Reader with those*

words; For if it be so, that all are to be of one Mind or Practice Outwardly, yet that doth not prove that all must come to Conformity to G.F's Laws. But it may as well be inferred from those words, that G.F. &c. will come into one with J.P's Father, according to his many Testimonies, viz. Nor to strive to force into one Mind, but walk sweetly together in Love, although in diversity of Practices; which is also according to Scripture, and the antient Testimony, and Christs Rule; Do as you would be done by; therefore more properly to be expected and pleaded for from this very pinching Sentence, as J.P. calls it, than to plead for Impositions.

And for that J.P. would reflect on W.R. in pag. 7. 8. for using the words *We*, and *Our*, only as a flourish: it is well known, that abler and honestest than J.P. have, and will own themselves concern'd. However W.R. needs no help against such as J.P. but his own work of *Falshood* is sufficient correction to himself; who notwithstanding he hath not proved any wrong done by W.R. but that he hath performed what he said, and that J.P. says, is fair Dealing; yet after all his other foul Language, doth in the 9th. pag. no less than term W.R. a *Forger*: but it appears, that the cause of all their rage against him, is, because he hath endeavour'd to prove G.F. but a fallable man, unto whom *Christopher Taylor* and *Solomon Eccles* &c. have given unfitting Titles and Names.

And forasmuch as J.P. hath not made good his charge of wrong done by W.R. to his Father in his Citations, nor disproved any words that W.R. or T.C. cited as his Fathers, but that they are really so, nor any thing omitted by W.R. that was in the Part he cited. Therefore it can be no Injury to *Isaac Penington*, or the Reader, that T.C. transcribed that Part of *Isaac Penington's* Testimony from W.R's Book, which was occasioned as afore.

And for that J.P. in pag. 8. reflects on T.C. that he did not *Berean-like* search his Fathers Writings. Those Testimonies by T.C. are so agreeable to the Truth and Scriptures, that if J.P. and a hundred more of G.F's Men of War do deny, or oppose them, yet T.C. would not be ashamed to own them. And they were not published as a Charge or Defamation to J.P. but will stand on Record to his Praise. And if any Injury be to J.P. it is by him, and his Adherents that would insinuate that his Father intended any other way than his words are, and would make him contradict himself and Truth also. And for that J.P. saith, T.C. added wide Inferences of his own, as of a Liberty in paying Tithes, as a civil Right: Indeed he sayeth true in that he saith, wide Inferences, for that Passage he is so offended at, is about seven pages wide from his Fathers, and two other Friends Testimonies between: but if J.P. think that I should ask him, &c. licence to mention his Fathers Name, or Writings, he is mistaken.

Also J.P. saith, far from his Fathers Sense and Practice, I did not say it



it was his Fathers Sense or Practice, but his Father doth say, pag. 64. *Christ is sole Lord and Judge of the Conscience*, Rom. 14. 4. and not either Minister or Church, --- that is many times required to be left upon a further degree of Knowledge given, which was not required to be left before, &c. This proves what T.C. affirms, That we ought not to judge one another about Matters that relate to Conscience.

As for that cited as E. B's Vision, It hath been so received and delivered from, and to many Eminent Friends. T.C. doth not pretend that he saw him write it, but if any mistake were in the assigned Author, the truth is no less truth.

And whereas J. P. saith, T. C's Title is *fallacious*: had any thing been set in the Title which was not in the Book, then he might have so said, nor do I understand it is deceit, not to express all on the Title, that is in the Book. But to me there appears greater deceit in the Conclusion of his, where he saith, *Let this be dispersed only where W.R's abusive Book hath gone*, (which Caution pretends privacy) Yet this Book was sold to Strangers, that had no appearance like *Quakers*, and lay publick on the Booksellers Boards to the view of any, and sold to them that never saw W. R's Book.

And for that J. P. in pag. 8. about *Tishes*, sayth, *It is a denying Christ come in the Flesh*; it needs his further Explanation, especially since we find that many of the *Believing Jews* were found in the Practice of *Circumcision* (equally abrogated with *Tishes*) and not Judged for such their Practice, whilst through Faith they were not led from under it. T.C. doth not plead for *Tishes*, but believes them to be an oppression, *But that every one that pays them, denies Christ being come in the Flesh*, I think, is too rash; when the payment thereof is grounded on a Submission to the Established Laws, and not on a Religious Score, in pursuance of the Law under the *First Covenant* abrogated by Christ. For the *Tribute* demanded of Christ, was contrary to their Law, yet he paid it. Also to be *smitten*, or *compelled to go a Mile*, But yet Christ commanded to bear it, and do them; and for all J. P. &c. are so angry, I will adventure to add without their licence, that I believe they that pay them only out of *Christian Submission* to the Magistrate, do better than those that deny them, only because G. F. &c. do so order, or will Judge them therefore.

And for the using of *plain Language*, or any Practice Friends use, or refuse, as in Conscience to God, T. C. condemns not, only *Imitation*. And for that J. P. saith is a *Lye*, if he mean saying *you* to a single Person, this I think is too uncharitable & a rude word in it self, and so accounted by J. P. as in his 14th. p. 1. 10. he says W. R. *foul-mouthedly gives G. F. the Lye* (but that was to G. F.) I cannot understand, that saying *You* to a single Person, is a *Lye*, unless it be spoke to deceive: for I take a *Lye* to be a wilful Un-  
truth

truth, for every *Untruth* is not a *Lye*, because one may speak untrue, and yet not know but believes it is true; also *Speech* is only to signify the Intents, and if the Party spoken to, plainly know the meaning of the Speaker, the end is answered, and that distinction rather proper for *Schools* than *Christians*: And this confident black-mouthed young man hath by those few words marked as *Lyers* (and so for the *Lake*) hundreds of better Christians than himself. But I know that with the Lord is more Mercy, also with the *Christian-Quaker* more Charity. And I am satisfied *J. P.* is not the Young Man *Ezekiel* saw, *That was to mark those that mourn for all the Abominations that be done in Jerusalem*: For I believe that among those he hath marked as *Lyers*, there be many such. I am sorry his anger against *T.C.* should so transport him to fall foul of so many Generations past, as also many now no ways concerned, nor privy to *T.C.*'s Provocation of him, that he is so offended at. For *T. C.* condemns none that are Conscientious to God, although in different Practice, neither doth he question but they were, and are acceptable: But *G. F. &c.* making Laws and Orders how People should speak and act, and yet pretend to Believe and Preach the Sufficiency of the *New-Covenant*, and dare not trust them therewith, this I take to be a more denial of *Christ being come in the Flesh*, than a peaceable Submission to the Law, when nothing from God in the Heart is otherwise required. And I do believe that *G. F.* is not as *Moses*, to receive Orders from; but *HIM to whom all Judgement is committed*. And who ever fixes Christ his Offices or Titles on *G. F. &c.* such are Denyers of *Christ being come in the Flesh*. And I am not against *Gospel-Order*, but for it, as *W. R.* in the *Third Part*, and several other places in the *Christian-Quaker* hath asserted.

And for that *J. P.* is offended with *T. C.* in pag. 9. because he said, *That may be required of one, which may not be required of another*. *T. C.* did not say, *It is so*, but, *may be*, and if that be possible, as I am sure it is, then what I affirmed, is truth, and I think the Parable of the *Talents*, &c. makes that good, and as *Is. Pennington* saith, *Though the Doings or Thoughts, or Words be Divers, yet if they proceed from the same Principle and Nature, there is a true Unity felt therein, where the Life alone is Judge*. A small grain of *Charity*, (much less than he hath of *Enmity*) would have shewed him how to reconcile such *Affertions* to Truth: but to satisfy the honest hearted (and not to gratify the *Chief Priests* and *Pharisees*) *T.C.* doth say, That he believes many Christians do out of Conscience scruple *Paying of Tithes*, as believing it sinful; and that it is required of such, that they be faithful thereto; but he also believes that some honest People have not the same scruple or doubt, therefore it is not so required of them: and in this case it may properly be said, *That is required of one, which may not be of another*. For that *J. P.* queries of *W. R.* whether he will stand by *T.C.* thereby taking on him

him to enquire for help for *T. C.* he need not, for *T. C.* never complained to him for, neither would he have any of his help, for he likes not his Practice so well: and *T. C.* fears not but he shall have sufficient assistance as he is on Truths part, and otherways he doth not desire any: but hopes never shall shelter under *J. P.*'s Refuge, for I am sure that must be swept away. And if not to pay *Tithes* be a fundamental or substantial Doctrine of *Christian Religion*, (which is the highest it can be) hear what *Isaac Pennington* in page 11. of *Examination*, speaking of the Kingdom of God, saith, *Another may want divers Doctrines concerning it, perhaps some of those which men call FUNDAMENTAL*, and yet be a Citizen of it, and in the Power, &c. Also, see *Edward Burrough's* Testimony, pag. 20. *Notwithstanding Difference in Judgment, in Cases Substantial, yet they were to be in Love and Unity.* Whereby it appears from both their Writings, that they allowed difference in Practice and Judgment; in things esteemed SUBSTANTIALS (and *G. F.*'s Laws cannot be more.) And this was the Unity *Isaac Pennington* saith, pag. 88. *Being thus kept, all will come into One Outwardly.* I hope this rash Young Man will not term his Father, and *E. B.* as he hath *T. C.* *One that shuns the Cross, and seeks Ease in the Flesh*, and say, *They oppose Truth to Truth, and maketh the Spirit inconsistent with it self.*

And seeing *J. P.*'s words are such undeniable Truths as cited by *T. C.* which *J. P.* cannot deny, only saith, *it is but in part his Fathers Sense*; *T. C.* never said it was all, but in Preface referred to his Book. I hope *J. P.* will not make one Part contradict the other, for that would render himself guilty of what he falsely charges on *W. R.* and *T. C.* that they have abused and perverted his Fathers Writings, and thereby all those black Characters that *J. P.* hath bestowed on *W. R.* and *T. C.* justly belong to himself. And for that he hath been so extravagant (beyond his pretended Principle) to bestow such a Livery on *T. C.* and so abundantly belace it: I believe he never knew *T. C.* before the occasion of these Testimonies; therefore seeing his knowledge was so little, neither hath he proved any great Crimes against him: I appeal to any *Christian Quaker*, whether it be not a very unchristian and bold adventure of this black mouthed Young Man to say, *T. C.* *daily dash despite to the Spirit of Grace, and that he opens a Gap to Libertinism.* I deny all fleshly Liberty and Ease, but the high Hedge, or Wall, viz. *G. F.*'s Orders, &c. must be destroyed, and that City layed wast. (And every one know his dependence upon the Foundation Christ Jesus, the Light) And what you have hewed and hammered, and made such a noise with your Tools, they are not therefore the fitter for the Lords House; for His Day is come, and coming on all your Fenced Cities and High Towers, and those who like the poor *Rehabsites*, cannot dwell in your Fenced Cities, nor drink of your Wine; these in all other Tribes as well as Yours, is the Lord gathering into the one Habitation, Christ.

*the Light*, although not into one *Outward Form*, yet of one Mind, and Heart, to do the *Will of God*, and serve each other; and here will be their Greatness, not in striving to rule and command each other, and Preaching up Submission to Elders; and those to have Rule and Care of the Church, *because their Party have gotten the Dominion*; but on the contrary, strives who shall be Lowest, most Meek, and Patient, and bear others Burthens, every one preferring his Brother before himself, and so Honour and Submission is freely rendred, but not required: And as *Peter* said, *Every one subject one to another, and all may Prophecy one by one, and the rest Judge, and not one, or a few that will Prophecy and Judge so.* And whereas the Apostle doth in some cases allude to the Members of the Body to shew that several Offices or Gifts, differing, are useful, and that one should not think much of another, because not the same Member or Office. And although in a natural Body, every Member hath its fixt Office, it is not so in the Spiritual Body, but Place or Office may change; none, *Eye* or *Hand* for the whole Body constantly fixed, but *Eye*, or *Hand* to day, may be Foot to morrow, and who seems contemptible to day, may to morrow be Honoured. And Christs Ministers they have his Image of *Meekness* and *Self-denial*, and what they deliver as from God, is commended to his *Word of Grace* in the Heart; for those that Christ exalts will not exalt themselves, but as Christ did when they would have made him King, then he hid himself, but when they came to take him to crucifie him; then he said, *Whom seek ye? I am he.*

And notwithstanding *T.C.* is by this *J.P. &c.* rendred a *Ranter*, and *Loose Libertine*, &c. yet I will now give a brief Relation of the occasion of *T.C.* his being concerned, also some hints of the Difference.

Having heard in publick Meeting, also by Print and Writing, that *I.S.* and *I.W.* were Men of evil Practices and Principles, as by a Judgment given against them (by above 60 Persons) wherein *I.S.* and *I.W.* were rendred *Obstinate*, *Despisers of Heavenly Dignities*, promoting false pernicious *Jealousies*, setting up a kind of a *Standard of Separation* from the *Blessed Fellowship of the Churches of Christ*, bring Confusion to the Churches. These with more black Names and Terms, they say *ate in the Name, and by the Authority of Christ*; also they refer to a Paper subscribed by about 80 Friends in *Westmorland*, wherein they say will be found the true Nature of Imposition. Which is because some Persons that belonged not to their Meetings, frequented them, and occasioned Differences about *G.F.* his Laws; wherefore the Persons concerned, desired that they would not concern themselves, unless they had any Business or Message from the Lord: wherein they made no absolute exclusion of any: yet this is termed by *G.F.* *Imposition, worse than any Court, Assize, or Sessions*, and yet these Meetings were for Business, viz, taking care of the Poor, &c. as they were a Body, or People gathered together: And for Peace sake, some absented, and met apart, but proposed that

if



if they might enjoy their Freedom in Peace, and to act as in Conscience perswaded, they would be content to meet with their other Brethren as formerly; yet this is one chief Crime charged against them in your Judgment, and one of *G. F.*'s Party said, *They resolve to give Battle to this Spirit in the Name of the Lord, where-ever they meet is*: by which it appears they have proclaimed War, and therefore are termed *G. F.*'s *Men of War*; and so far as I can find, the chief Cause is, that they (*I. S.* and *I. W.* &c) prefer the Law of God and the Scriptures before *G. F.*'s Laws: for all your Charges and Accusations against them, you charge them not with Breach of the Law of God, or the Nation, or Personal Wrongs, as Men, but Dissatisfactions about your Forms, &c.

And the Consideration of the Innocency of *I. S.* and *I. W.* and the *Severe* and *Unjust Sentence* against them, and other publick defaming them, occasioned some to appear in their Vindication, and indeed it concerns them, and all Friends as Men, as well as Christians: for if *G. F.* or any one Man, or Company, terming themselves the *Body*, or *Church* (and usurping Authority) have Power to impose Laws on others, and contrary to their Consciences, they must thereto conform, or are *Apostates* and *Infidels*: this makes void the *New-Covenant*, or Law in the Heart, and is so unlike, nay, contrary to *True Christianity*, that I am astonished thereat: Christ said, *What ever you would others should do unto you, that do unto them*, &c. And I am well satisfied these Persons themselves would not be so imposed on: And because *I. W.* said, *That they ought to use no Force but the Word of Life to stir up People, and that they would not have People over driven*. And *I. S.* said, *He believed one was an honest Friend, and yet had not a Testimony against Tishes*. These and such like *Christian Expressions* are accounted such black Sins, that they be made Heads of Articles against them: And if such Proceedings be not like *Pope-ry* and *Imposition*, I know not what is. I mean not, that they would introduce the *Pope of Rome* to have Power here in *England*, but themselves, *G. F.* &c. would have Power, and do assume and maintain, *That they have Power and Wisdom from God to determine the Affairs of the Church*; and do excommunicate, and come little short of *Rome*, according to their Power; but many do bless God, that some of them have no Power to malt, or corporally punish, but they say they have Power in Heaven, a great deal, and do not only lay a small Fine for not Conforming, but seize the whole Estate and banish thence effectually to their utmost: and for Matters of less concernment than eating Flesh or Herbs, or observing a Day, or not; for the Outward Life may in great measure depend on some of these sometimes. But *G. F.* his Laws about *Womens Meetings*, and *Form of Marriages* be termed from the *Oracles of Divine Breath*, *Heavenly Dignities*, *Christ's Government*, and the conforming to them, *Prosperity of Zion*, *Peace of Jerusalem*, and almost all

high Titles in Scripture, and they stamp the Inventions of *G. F.* and his Party with the Authority of the Spirit of God, if but about Time or Place of Meeting; which if scrupled for some reasons of Inconveniences of Time or Place, or out of Conscience to avoid *Superstition in Forms*; for such small Matters have some been rendred, *Disturbers of the Churches Peace*: as if all Good and Hope of Salvation stood only in them: nay, in their *Bull* of 66. against *I. S.* and *I. W.* after all the black Characters given them, they do say, *By the Power and Spirit of God— they warn all to beware of them, &c. and to warn them to go home, and be reconciled to their Brethren, &c. ( i. e. )* Submit to *G. F.* and say, *therein will ye acquit your selves in Gods Sight.* Whereby it appears what Value and Force they esteem their Orders, that the bare observing them *can absolve*: a cheap way to Heaven, if you can believe all these Men say, and that they be the only *Dispensers of the Gospel*: but as conscientious and careful as these new Spiritual Lords would make the honest hearted believe they are, for the Glory of God and Prosperity of Truth; it appears by their severe Judgment, and heathenising *I. S.* and *I. W.* &c. and their condemning *I. A.* because out of Conscience they cannot conform to *G. F.*'s Laws, and their excusing *S. E.* who speak Lyes in the Name of the Lord; also the high Praises given the *Barbadoes Church*, notwithstanding their so, exroneous Judgment in pursuance of *G. F.*'s Laws, as in *Babel-Builders*; it more fully appears, that their Care is for *G. F.*'s Laws, more than the Laws of God.

And the consideration of the Inconsistency of the *Principles of Truth*, with their *Church-Government*, is cause of astonishment to many; remembering that under pretences of every one walking as they were by the Light in their Consciences perswaded, they gathered many honest People out of all Societies; and now term *Outward Orders* (about needless Ceremonies) ordered by *G. F.* &c. *Christ's Government*, and no being Members of Christs Church, without so owning them, and yet their own *Liberty*, but at pleasure of others: considering all Circumstances, I think scarce any *Imposers* now extant, if they be not: and the consideration of what ill Consequence it may prove to the After-Ages, if *G. F.* and his Party but gain that Point of Power, *viz. To give Laws to others*, and that it is their Duty to be conformable thereto, although contrary to their Consciences; Or that any one of *G. F.*'s Party pretending themselves Publick Labourers or Ministers, must not be denyed Inspection into others Affairs, for fear of being accounted *Imposers*, worse than any *Court, Assize, or Sessions*, as *G. F.* did the *Westmorland Friends*: I say, the Apprehension of the ill Effects of these Principles and Practices: If some others should but have the Confidence to give such Names, and Dignities (as *G. F.* &c. have done) to their Laws and Ceremonies now in use, and some of them in themselves as inoffensive as *G. F.*'s, only too much stress laid on them. I dread

to think the ill Consequences thereof : it was truly said, *That Popery, least suspected, will do us most harm.* For when *Constantinople* pretended to the *Universal Bishoprick*, *Rome* then seemed as much against what she now is, as some now do, for all they may now say, *Am I a Dog* (as one once did) and yet did that he then seemed so to abhor : and of all People in *England*, miserable Slaves be we poor *Quakers*; better and safer to submit to a *Church*, that have their *Atticles* fixed, or the *Scripture* for their *Rule*, for thereby we may know what may be required, their *Power* being limited ; but *G. F's &c.* not. For they have a *High Tower*, where they think themselves so safe, that none can reach them, and that is their pretence to their *Church-Power*, which others pretend to as well as they ; therefore it was truly said in *Ad. sa Prot.* *Either convince my Understanding, or shew me a Miracle* ; but that failed ; for that *Deceiver S.E.* would have forged one on *I.S.* (when in likelihood not to live long) belying the *Lord*, and saying, *That Year he should dye*, but hath since confessed it was false. A cheap way of buying Pardon, and great Incouragement for other his Fellow Servants to *G. F.* to do the same; who make such a noise of *Unsubdued Spirits* to the *Yoke of Christ*, as if there were no *Yoke of Christ*, but *G. F's Orders*. Is not Pure Religion, now the same as ever ? Is the *Lord* changed, or the *Force of Faith* abated ? for by that the *Elders* obtained a good Report ; and that *Sure Word* that *Peter* directed to, was more sure than the *Voice* that was heard in the *Mountain* ; and is now as *Sure* and *Powerful* as ever ; and if surer to that *Church* when *Peter* wrote to them, then that formerly spoke to *Christ* in the *Mountain*, although *Peter* himself a *Witness* of it : then more sure and safe than *G. F's, &c.* For as his great *Champion* and *Servant S.E.* was mistaken, so may he, and better to undergo their *False Judgment*, than that of *God* in the *Conscience*, although they may say, *You despise Dignities, and disturb the Churches, and be Apostates, &c.* Remember it was *Pharaoh* of old that said to the *Children of Israel*, *You are idle* ; and the *Enemies to Jerusalem*, in *Nehemiah's* time said, when they went to repair the *Breaches*, *They would Rebel, and damage the Kings Tribute*, and the *Jews* cried out of the *Apostles*, *That if they were let alone, the Romans would come and take their Place and Nation*, as *G. F's, &c.* saith, *Make us a Derision to the Heathen, and lay waste Gods Heritage*. It is the *Old Lording Spirit* that hath followed, and entered all *Forms* that hath entered *G. F. &c.* who would (*Pharaoh like*) keep in *Bondage*, therefore say, *You are Idle, and weary of the Cross, and would go back into Egypt* : but I know not what looks more like *Egypt*, than being tasked by *G. F. &c.* and be in *Bondage* to them who must give, or rather command what, and how much we must do, to have our *Work* and *Task* set by them, that is *Egypt*, and contrary to the *Apostle*, who when desired to concern himself, by complaint about the neglect of some *Widdows*, he said, *Choose ye our faithful Men, shall we leave the Work of the Lord to serve Tables?*

But G.F.'s Party contrary to this Example, they will call it *Imposition* and (*Interdependency*) worse than *Court, Assize, or Sessions*, if you will not let them meddle with your Business, when unconcerned, altho they have liberty to deliver any thing they have from God. Oh poor slaves, the under Members of your Body. For I would know the Security that any thing one hath, is their own; if but G.F. or S.E. pretend something on their Spirits, which C.T. may term *From the Oracle of Divine Breath*: you must be at *Unity* (that is, give up) or else erred from your Measures. The Dangeroufness of these Doctrines, and their such early Proceedings thereon, causes some to think no pains ill spent to *Detect* and *Lay Naked* such Men and Principles, that it may be known that G.F. &c. are not the best among the *Quakers*, nor the best of Gods Servants, as C. T. &c. have falsly affirmed; For there be thousands among them abhor such things, (although the ruling Party term them *Apostates*, &c.) who desire no more Liberty than they are willing to allow to others differing from them, and desire, as Christ said, *To do as they would be done by*. But these Ruling *Foxonians* do exceed the Church of *Laodicea*, who were said *To have a Name to live*, but these few have taken to themselves almost all the Living Names and High Titles that can be found in Scripture, but the Life would do them more good; more Life, and fewer Titles; read what was said to *Laodicea*, *Thou sayest thou art Rich, and increased with Goods, but knewest not that thou wert Blind and Naked*. Names of Living, and saying they be rich, are not such good Signs, proud boasting swelling words bespeak not so much *Christs Life*, as *Is. P.* says to *New-England*; *They have long had a Form, and it may be, have eaten up the Power, and they may not be so Savoury now in their Ease, and Authority, as under their Trouble and Persecutions, and God may in kindness to them send among them a Foolish People to stir them up* — now their coming is not to scatter corrupt Opinions, but by the Power of Truth to scatter that which scattereth from the Lord; nor is it to draw to their way, but to the Lord, and the Living Way which they are exhorted to try before they receive. So that all who Endeavour to promote Forms more than Peace and Charity, which are the very Life of *Christianity*, gives just Cause to suspect the Lord doth not send them: and this as certainly belongs to G.F.'s Party (who assume to themselves the Rule and Government) as it did to *New-England*, for you are doing the same Work as they did; (I do not mean hanging, &c.) but cry out as they did, *Disturb the Church, preach Heretical Opinions, deny Christs Gospel and Ministers, and Christs Ordinances*: and what for? but not Preaching up, or not conforming to some New Laws of these New Spiritual Lords, viz. G.F. &c.

Also in a *Postscript* to S.C.'s *Babylonish Opposer*, &c. J. P. saith, that T.C. hath curtailed a Testimony of his Dear Fathers: but if any deserve to be termed *Curtailers*, or *Perversers*, then it belongs to the Writer and Approvers of the *Accusers*, &c. who cite Part of the Title to the *Third Part of the Christian*.



*Christian Quaker*, but they leave out in the middle of the Sentence some of the Principle words, viz. *Who alone is Lord of the Conscience*; and some other, and *W. R.*'s next words be, *For the better illustration of our Meaning, an Answer to a Part of a Book of R. B. is cited.* By which words it is apparent, that in Justice no Conclusion ought to be made from that Title, without consulting that Answer referred to: but yet they do in the *Accuser*, also, a Sheet put out in the Name of *T. L.* Also *J. P.*'s Complaint, page 5. say of *W. R.*'s. *The whole Drift of that Part is to rye up all to an Inward Government of Christ, exclusive of any Outward Government, &c.* Whereby it is evident they would perswade Friends that *W. R. &c.* is against Order, &c. and yet they do cite in the *Accuser*, by way of Contradiction to *W. R.* from that Answer in 23d. pag. of the *Third Part*, that *W. R.* sayeth, *Not that I would be understood that it is not necessary to be in the Exercise of Outward Order, with respect of Gospel, Discipline, and from page 83. of the Third Part, My Soul should rejoice to see that Day, wherein we might all be soled by the Appearance of Christs Spirit in us, that Oneness might thereby be witnessed among all the Families of Gods People.* Also 38. and 43. pages of the *First Part*, and 47. of the *Second*, and 33. 64. and 65. of the *Third.* All these be by themselves cited out of *C. Q.* which do plainly manifest *W. R.* is not against Order, and Oneness, nor Discipline, as they falsely charge him, but they *False Accusers* (so proved by their own Citations) and *Curtailers*, as in the 5th. page of the *Accuser*, &c. They cite a Place from page 21. of the *First Part* of the *C. Q. W. R.* says *This Sense, as Heirs of the Gospel of Life & Salvation take your Possessions hath been of late Years frequently express'd by G. F. when speaking to Friends, by way of* *Incouragement to continue Men and Womens Meetings distinct from the Publick Meeting for Worship, by which it is much doubted that some Ignorant People have concluded that the frequenting such Meetings, is an Evidence that they are Heirs of Life and Salvation.* Where they leave out *G. F.* his Name, and other material words, &c. and say *W. R.* reflects on he knows not who, when he names *G. F.* and as they quote his words, they seem a general Reflection on Meetings for Worship, when *W. R.* says *distinct from them*, and they have left out and added words in many Places to the manifest Perversion of the Sense, and according to their own Measures, are *Curtailers* and *Perverters*, and have so far excelled *T. Hicky* and *J. Ives*, that if any People (pretending to *Christs Church*, &c.) may be said to have attained to the perfection of that they themselves call *Forgery, Perverting, and Curtailing*: they, viz. *G. F.* Chief *Men of War*, have, as appears in their *Accuser*, also their *Hypocrisy Detected*, put out in the Name of that poor Aged Man *T. L.* of 81 Years, and to use their own Expressions, who would have thought they should have the Face to accuse others for that they are so grossly guilty of, and have the confidence to say that *T. C.* hath the face to bring up the

These Words in different Letters, were left out in their Citation.

Names:

*Names of I. P. and E. B. again with the same tendency, to render their Sense different from their Brethrens present Practice, is no less than a manifest Perversion. I myself know that my Father hath delivered to the contrary, and never saw, nor heard any thing contradictory thereto come from him. Wherefore I shall mention some more of their present Sense or Judgment, also I. P. Testimonys, and leave their Inconsistency to the Judgment of the Reader.*

These under, are their Present  
Judgment

*Page 2. Epistle Brief Examination. Speaking of the Church, say, Her Members are of one Mind in Church-Matters. And p. 4. no fear of want of Unity, where all are left with the One Spirit of Truth, they must be of one Mind, they cannot be otherwise.*

Substantial yet they were to walk together in Love and Unity.

These following are I. P.'s & E. B.'s  
Judgment formerly.

*I. P. EXAM. 10.*

The true Tryal of Spirits is not by an Assent to Doctrines, which a Hypocrite may assent to. 11. A man may want some of those Doctrines Men call FUNDAMENTALS, and yet be a Citizen of it (i. e. Heaven.) E. B. notwithstanding difference in Judgment in Cases

And I desire Friends to consider these Sayings of I. P. and E. B. now Cited; and many more, and compare with what is also Cited against them, and their Severe Persecution of I. S. I. W. I. A. and others, for not Conforming to G. F.'s Laws, but for shewing Charity to some honest Men that differed from them in some things. And I. S. and I. W. said, *They would not have People over driven.* And this Christian Charity which I. P.'s and E. B.'s ancient Testimonies accord with, (and so ought all in Truth) G. F.'s Party are so Apostatised from, (rendering them such Evil Facts) that they make them Heads of Articles; nay, for differing about Manner or Form of Marriages, shall condemn out of Unity, which is out of the Church of Christ, with them, as by their Principle afore Cited, *must be all of one Mind, cannot be otherwise*: but the Testimonies cited of I. P.'s and E. B.'s say contrary.

And therefore, who cannot adore G. F. and his Laws, as C. T. &c. have done, *From the Oracle of Divine Breath, and S. E. The great and good Ordinance of Jesus Christ*: and if not of one Mind with them, and will not give up to his Womens Meetings, &c. *Then Rebels against the Lord, and Cursed from God from all Eternity to all Eternity*, as some of G. F.'s Men of War have said, because some will not bow to G. F.'s Will: And he himself hath said, *those that be of I. S.'s Party, be of the Devils Party*, then out of the Truth, and not safe to be left to their Freedom; or as G. F. says, *to the Barbadoes Church, Those that have not Unity with Mens and Womens Meetings, are erred from their Measures, but the Universal Spirit hath Unity with the least Measure.* So that

that they that are not of one Mind with them, have not the least Measure, for if they had, they should have Unity with them. Which Doctrine is also confirmed in their *Brief Examination*, pag. 2. and 3. *If thou art such an one that can do nothing against the Truth, but for the Truth, thou mayest thou safely be left to thy Freedom in the things of God: which words do imply, that it is not for others to expect it, or have right to it, as confirmed a little farther, where having spoke of some good things, then say, That if thou plead thy Freedom against such things, &c. thy Freedom is nought, and out of Truth.* Now with those, and many more such good Names, and Rich Attire, do they dress G. F.'s Laws with: and who cannot, as C. T. and S. E. adore him, and them, as they have, then *Thou Freedom's nought, and out of Truth*, and by the Consequence of the above cited Doctrine, it is not fit for you to be left to your Freedom in the things of God, unless you be arrived to that height of *Hypocritical and Pharisaical Righteousness*, as C. T. &c. (who in his *Epistle of Caution* is of the same mind with *Exam.*) He would have it Believed they cannot appoint any thing against, but for the Truth, whereby it is manifest that their Charity for Freedom in the Things of God, (i. e. Liberty of Conscience) extends to such as can own G. F. for the best of Gods Servants, and his laws from the Oracle of Divine Breath; but those who cannot so believe, their Freedom is nought, and they out of Truth, although never so Conscientious to God otherwise. But *Adv. to Pres.* p. 104. saith, *Each in what they was an intire Resignation and Dependence on God, and not a Subscription to Verbal Propositions and Articles, although never so true.* P. 105 *Thou shalt love the Lord thy God with all thy Heart, and thy Neighbour as thy self: is the perfection of Christian Religion, — and certain Token of a Disciple.* These Qualifications may be, and yet not of one Mind in some Forms; neither are all the Members of Christs Church arrived to that State (or not to that height of Presumption) as C. T. &c. but on the contrary; may through unwatchfulness and weakness do some things displeasing to God: therefore not for, but against the Truth, yet ought to be left to their Freedom in the Things of God. And that Position, *That them which be left with the one Spirit of Truth, must be of one Mind, cannot be otherwise.* I take to be false, For *Peter* and *Paul* differed, and were not of one Mind in some things, yet I hope you will not deny them to be Members of Christs Church, and to be left to their Freedom, &c. seeing you have so much Christian Charity for Moral Men to admit they may be Christians. It is said, p. 7. of *Brief Exam.* The difference between *Peter* and *Paul* testifies the weakness of *Peter*, and — Justifies *Pauls* Reproof of his too great Complacency with the Jews. — Which makes against Liberty of various Practices in the Church. But I take him to mistake, for *Peter* not only complied to the Jews himself, but he would constrain the Gentils to do like the Jews, Gal. 2.

Therefore Paul withstood him, and it was not the believing, or practising one or other, for he said Circumcision or Uncircumcision avail not; also he caused Timothy to be Circumcised, but it was the Preaching of Forms or Ceremonies of necessity to Salvation, that he terms Compelling, *Act. 15. Certain Men taught the Gentiles, that except they were Circumcised, and kept the Law of Moses, they could not be Saved.* This Paul withstood. Also it is said, *Br. Exam. page 7. That Passage about Eating hath nothing in it for which it is alledged, for it related not to Church Order or Communion: But I think it did, for in the Qu. before, it is said, The Persons differing, were Peter and Paul, and Peter eat with the Gentils, as Gal. 2. 12. also 1. Cor. 8. 10. If any see thee which hast Knowledge, sit at Table in the Idols Temple, shall not the Conscience of him that is weak be emboldned to eat those things sacrificed to Idols.* Also *Rom. 14. The Apostle speaks of observing Days to the Lord, as well as eating, and about offending one another, which could not so properly be in what any eats in private, as his Nourishment; but related to some Differences about Meats, which some would have obliged the Believing Gentiles to observe the Jews Ceremonies therein, on account of Salvation, as in Act. 15. which Paul was against, and they had Disputes about. Rom. 14. Him that is weak receive not to doubtful Disputations: and in the next words the Apostle saith, One believeth he may eat all things, another that is weak eateth Herbs: and in Vers. 5. Let Every Man be fully persuaded in his own Mind, and Vers. 12. Every one shall give account of himself to God; let us not therefore judge one another.* These Scriptures and Citations clearly manifest that Christians ought to be left to their Freedom, (i. e. Liberty of Conscience) although not so strong, or at least, not so confident as C. T. &c. But if it be, as said in page 7: *Br. Exam.* It related only to what they would Eat, as private Persons in respect to Appetite: although they had therein Power, yet the Apostle advises to the consideration of others: as *Rom. 14. 14. I know and am persuaded that there is nothing unclean of it self. Yet in 1 Cor. 10. 13. If Meat offend my Brother, I will eat no Flesh while the World standeth.* Now if Paul would thus deny himself in condescension to a weak Brother, surely he was far from compelling him to be of his Mind, or saying, *They cannot be otherwise.* Therefore if that Instance about Meats related only to private Freedoms, that makes much more against a necessity of all being of one Mind, but rather according to *If. Ps &c.* Testimonies for leaving them to their Freedom, walking in Love and Unity in Diversity of Practices. Wherefore that astonishing Affirmation of *I. P.* That he never saw nor heard any thing contradictory to the present Sense and Practice of Friends (i. e. G. F. and his Party) from his Father; seemed to me so remote from Truth, that I wonder (to use their own words) they have the Face to assert it. I recommend you all to the word of Gods Grace nigh in your Hearts, which is able to give you an Inheritance among the Sanctified Ones, which neither G. F. &c. nor conforming to his Orders can do.

*Tho. Crisp.*